

*SAVLS*  
**PROHIBITION**  
**STAIDE.**

OR  
**THE APPREHENSION, AND EXAMINATION**  
*OF SAVLE.*

And the Inditement of all that persecute **CHRIST**, with a reproofe  
of those that traduce the Honourable Plantation of  
**VIRGINIA.**

Preached in a Sermon Commaunded at  
*Pauls Crosse*, vpon Rogation Sunday, being the 28. of *May*.  
1609.

By **DANIEL PRICE**, Chapleine in ordinarie  
to the *PRINCE*, and Master of Artes  
of **EXETER Colledge in**  
**OXFORD.**

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Signe of the *Foxe*. 1609.





TO THE RIGHT  
HONORABLE, THOMAS

Lord *Ellesmere*, Lord Chauncellour of England, and one of  
his Maiesties most Honourable  
Prinie Counsell.

**M**Y Honourable and  
rightly eminent L.  
it is a Question whi-  
ther God hath more  
blessed you, or the  
Land by you, the heauens haue  
bene so gracious to your Honour,  
and you so ready to returne Grace  
and Honour to the Heauens. The  
A 3 Courts

## THE EPISTLE

Courts of Iudgment, and Chauncerie of Mercie witnesse your exquisite Wisedome in the temper of both, by your Lordships sitting in the one *fidus beneficium*, a happie Starre in the Starre Chamber, in the other *numen pacificum*, a good Angel in the Chauncerie, and not only so, but in the Church, where your Honour hath vouchsafed fauour to helpe many a Clergie-man into *Bethesdas* poole, without the superstitious mediation of Angels. In regard of which pious and glorious Patronage, all that are able to speake or write in the Church, bee they Scribes or Pharisees, I meane *Rabbins*, or *Neophytes* owe much respect to your Lordship. Among the rest  
of

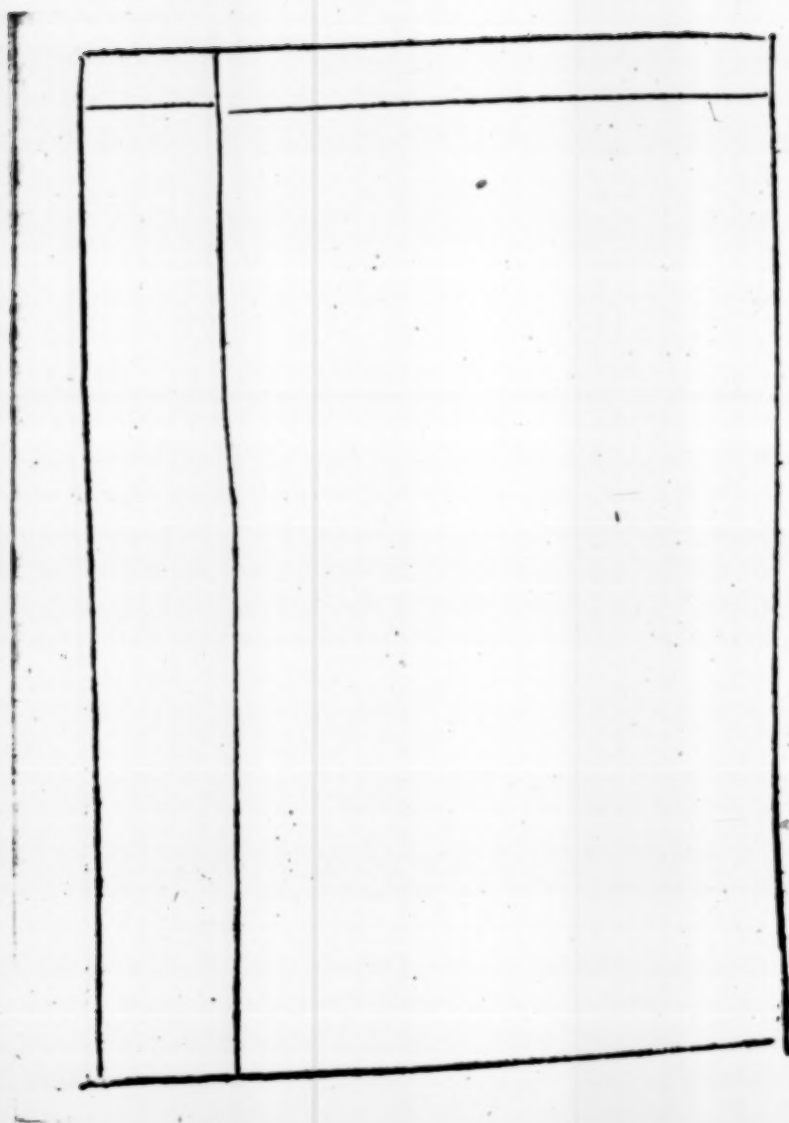


DEDICATORIE.

of the least I offer vp this my poor  
Morning sacrifice, which first  
tooke fire at the Altar of *Paules*  
*Crosse*, it was a Sacrifice without  
the Temple, yet my Prayers shall  
be that this be like the fire in the  
temple which was neuer extingui-  
shed. And so with my hartty deu-  
otions to the Lord for the long helth  
and happinesse of your Lordship,  
the Noble Countesse your La-  
dy, and your worthy and  
Honourable Sonne,  
I rest,

*Your Lordshippes in*  
*all obseruance*

Daniel Price.





*S A V L S*  
**PROHIBITION**  
**S T A Y D.**  
OR  
THE APPREHENSION AND  
EXAMINATION OF  
*S A V L E.*

ACTS. 9. 4.  
*Saul, Saul, why persecutest thou me?*



Feare to speake of *Iudgement*, it made *Felix* tremble, or of *Mercie*, for then the *Wick.d* will not tremble, I cannot speake of *Pietie*, for *Pietie* is sicke, nor of *Faith*, for *Faith* is dead, nor of *Works*, for *Works* are buried: Not of *Devotion* it is become *Offentation*, nor of *Religion*, it is made a vaine *Speculation*, nor of *Prayer*, for *Prayer* is contemned, nor of *Almes*

## The Apprehension of Soul,

*Almes* are neglected, nor of *Fasting* for *Fasts* are banished, nor of *Charitte* for *Charitie* is Outlawed, *Hope* is become a vaine presuming, *Holinesse* *Hypocritic*, zeale furie: The *Common-weath* oppressions, safetie vertues deprivation, hospitalitie depopulation: The *Church* Symonies possession, Schismes diuision Atheists expectation: This *World* a wilderness, a drie, heathy, thornie, bare, barren wilderness, wherein *Sathan* the *Serpent*, *Sinne* the *Satyr*, *Wrath* the *Lyon*, *Leist* the *Leopard*, *Zim* and *Im*, the *Ostrich* and the *Scritch-onle* and the *Fulture* doe inhabite, wherein *Virtue* is an exile, *Conscience* a *Hermit*, *Honestie* a *Stranger*, *Trueth* a *Prisoner*, a wild wilderness wherein all things are most miserable: The *Wayes* rough and crooked, the *Wealth* base, the *Pleasures* false, the *Hopes* vaine, the *Promises* lies, the *Delight* light, the *Glorie* short, the *State* a banishment and a *Dungeon* of condemned Persons, scawling about the *Globe* of the *Earth*, the *Theater* of their miserie and mortalitie. In a word ALL THINGS are in such confusion, by reason of the *Catechisme* and inundation of sinne, that if euer euen now, we may take vp the speech of *Esay* vnto God. *O that thou wouldst breake the heauens and come downe, either in Mercie: to pardon, or in Iudgement: to punish the sinnes of the people.*

In the *Lyon* there was sweetnesse and strenght, In the *Cherubims* the face of a *Lyon* and the face of a man, with God there is *ancreum* and *arcum sceptrum*. And hee hath sent downe a Commission from the Kings-bench of his iudgement, and another from the

Iud. 13.

Eze. 1.

Austen.

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the Chancerie of his Mercie, his fountaine hath sent forth sweete and bitter water, his mouth cursing, and blessing: It is the speech of *Dauid* in his 32. *Psalme*, that ioyneth both these together, *Many plagues are provided for the ungodly, but he that putteth his trust in the Lord, Mercie shall compasse him on every side.* Behold in that one verse, *Oliues* and *Prickles* vpon one tree, *punishment* and *pardon* in one breath, *life* and *death* in one word, *Gerizim* and *Eball* in one place, *winter* and *summer* in one day, the *fall* and *spring* in one season, the *red Ensigne* of the wrath of God, and the *red Ensigne* of the blood of Christ, an *armie* of miseries, sorrowes, punishments, anguishes, and an *army* of comforts, promises, hopes, mercies, deliuerances; not so many *darts* on the one side, but so many *speeles* on the other, *Justice* not such indignation, but mercy hath as much compalsion, if plagues compasse, yet mercy shal neerer compasse, if there be bitter waters of *Marah*, there is sweet wood cast in, to season it; if a red sea, yet *Moses* rod to diuide it; if the *Cananites* pursue *Israel*, yet a *Ioshua* to defend it.

There was mercy and iudgement together, and yet not together, in one verse but not in one place, there was a distance betweene them, as betweene *Dimes* and *Lazarus*; but in the Text, I haue read vnto you, there is both, in one place, person, action. Transient in God, Immanent in *Paul*, iudgement so sweetened, mercy so edged, that sweet and sowre, life and death, loue and feare, alluring and terrifying, neuer came neerer together, then in this Text,

*Mercies.*

## The Apprehension of Saul,

*Saul, Saul, why persecutest thou me?*

*August. in Psal.*

For if euer mercy and iudgement met together, here may yee behold *iudicium misericordie, misericordiam iudicij*, the iudgement of mercy, and the mercy of iudgement, a voyce and a stroke, the one striking downe to the earth, and the other lifting vp to the heauen, a light shining from heauen, and a light shining to direct him to heauen, a light shining to him that was in darkenesse, and in the shadow of death, to bring him from the snare of darkenesse to the glorious liberty of the Sonnes of God: hee that was the way met him in the way, he that was the light met him with a light, he that was the word, mette him with the voyce of the word,

*Psal. 119. 31.*

*Saul, Saul, why persecutest thou me?* It was a voyce indeed, it was the voyce of the Lord, mighty in operation, the voyce of the Lord is a glorious voyce, the voyce of the Lord breaketh the Cedars, yea the Lord breaketh the Cedars of Libanus, The voyce of the Lord shaketh the wildernesse, yea the wildernesse of Cadesh. It was that voyce that made *Ionas* Mariners to shake, *Felix* to feare, *Herod* to tremble, and the *Dimels* to roare, It was the voyce that strake the *Souldiers* with amazednesse, *Elimas* the Sorcerer with blindness, *Zacharias* with dumbnesse, *Ananias* and *Saphira* with deadnesse, and of this voyce *Iobs Epiphonema* and acclamation serueth, *Quis poterit tonitruum magnitudinis illius intueri?* who can vnderstand the fearefulnesse o his power, or heare the voyce of his thunder? The walles in *Ierico* could not stand, the Cedars in *Libanus* could not but shake, the wildernes in

*Iob. 31.*

*C. 11.*

*Preached at Paules Crosse.*

*Cadesb* could not but tremble, the Army at Mount *Olivet* could not but fall, the *Auditory* of *S. Peter* at *Ierusalem* neere stabde to the heart with this voyce, and then how shall *Paul* a weake, single, simple, abortiue birth, but feare and tremble, and becom terrified, amased, & astonished at the Eccho of this voyce? O It was a powerfull voyce, the voyce that *Iosephus* speaketh of, crying, *vox ab Oriente, vox ab Occidente*, a voyce from the East, a voyce from the West, a voyce from the foure winds; it was no more powerfull then this voyce, and yet the voyce not so powerfull as mercifull, it is *vox suauiter fortis, fortiter suavis*. *S. Chrysostom* obserueth, that they that came to betray Christ in the conuoy of *Judas*, and were stroken to the earth with Christ his words, were now in the company of *Paul*, when *Paul* was stroken to the earth by the words of Christ. If it were so, the miracle was the greater, and their sin the greater; but as my Sauior, so my Text singlet out none but *Saul*, and striketh *Saul* to the earth, it was the heauiest fall, and yet the happiest fall that euer any had; it was his fall and his rising, his funerall and his resurrection, his buriall and his birth, his killing and quickning.

I diuide the litle body of this my Text into the forme and matter thereof. The forme an Interrogation, the matter *Sauies* violence in persecution. In the forme obserue first a question, Secondly, an Ingemination. In the matter, obserue first, *Saul* persecuting, Secondly, Christ persecuted. Thus be these wordes diuided, that diuided the soule and the

*Ioseph. de bel. Judai.*

*Chrysost. in Act.*

*Diuision.*

# The Apprehension of Saul,

spirit, and the ioynts and the marrow of *Saul*, and of these in their order, first of the question.

The Lord that in *Deuteronomy* is a Phisician: in *Iob* a Bonesetter: In *Esay* a Vine-dresser: in *Iohn* a husbandman: in *Luke* a moderator, among the Doctors: in *Mathew* a Pilot amidst the Floods: in *Marke* a Law-giuer among the Lawyers: in *Exodus* a man of warre among the Armies. Hee is here a Iustice to apprehend & an Examiner to questionize with *Saul*: *Saul, Saul why persecutest thou me?* He was in *Esay*, a Prince of Peace, and here is a Iustice of Peace, though he was sometimes put out of the Commission of Peace to worke our Peace.

The Lord might without any expostulating haue powred downe vengeance vpon him, and so he had neuer come to his answere, hee might haue turned him into hell with all the people that forget God: he might haue summoned out some punishment or other to haue serued the execution of wrath against *Saul*, his arme is not shortened. hee had his greater armies and his lesser armies, hee might haue sent out the least of his great ones, or a great army of his least, hee might haue sent the first he vsed against the Sodomites, or the Sunne with which he fought against the Ammonites, or the starres wherewith he plagued the Cananites, or the sea wherewith hee drowned the Egyptians, or the earth wherewith he swallowed the Murmurers, or the Beares wherewith he deuoured the mockers, but he taketh another Course, he sendeth out no Out-lawrie before *Saul* come to his answere, no castigation, nay no expc-

Deu 32.39.  
Iob. 16.11  
Esay. 5.1  
Iob. 15.1  
Luk 2.46.  
Mat. 8.15.  
Mar. 2.30  
Exod. 15.3.

Psal. 11.

Ioc. 1.



Preached at Paules Crosse.

expostulation, but a milde and mercifull speech. I should haue expected burning coales from his lippes, coales of fire from his nostrils, vials of wrath the furious seruants and sericants of indignation, against such a rampant rauening wolfe, a mercilesse Tyger, an insatiate Tyrant, *spirans minarum & caedis, phorū & horū*, breathing out threatenings & slaughter, *nayamur' erer*, oppressor, blasphemet, as hee confesseth himselfe. Yet in Correction Moderation, in Reproofe, Compassion.

1. Tim. 7.  
Coryth.

The Doctrine, that the Lord is slow to anger, and in his indignation ready to show compassion, when the Lord in *Micah* had called a congregation of the Mountaines to heare his quarrell, as in *Isay* a conuocation of heauen and earth, men and Angels to be witnesse against his people, yet heare what his speech was, *O my people what haue I done vnto thee, or wherein haue I grieved thee, testifie against me*: no threatening, no cursing, no fire or brimstone, storme or tempest, *O popule mi, quid feci tibi?* When his Prophet *Ionas* had fled from his presence, and rebelled against him not onely in flying, but in murmuring, and fuming, fretting in a querulous, contumacious, & contumelious contesting with God. God relpyeth onely this; *Doest thou will to bee angry*. Hee raged that God would not destroy *Ninurie*, a great and glorious, spacious, populous City, the Lady of the East, Queene of the Nations, *Metropolis of Assyria*, beauty of the world, that had so many 10000. noble,

Doctrine.

Micah.

Isay. 1.

# The Apprehension of Saul,

Jon. 4. 9.

Mat. 3. 3.  
Acts. 5. 10.  
Acts. 13. 10.

Acts. 7. 5.

ble, rich, honourable inhabitants, besides Infants and Innocents, and *Jonas* to bee angry to the death, that *Ninivie* was not destroyed, and afterwards that a *Guord*, a weake, creeping, sprouting, fading, guorde of no continuance, springing in one night, dying in the other, and yet that *Jonas* againe is angry with God, very angry euen to the death, for the death of this *Guord*, and Gods reply vnto him is onely this, *Jonas dost thou well to bee angry?* *Saul* heere that had his hand in so many murthers, in so many bloody, tragicall, barbarous executions, against whome the blood of the Martyrs cryed for vengeance, yet God mercifully, and fauourably, in as kind, and as familiar sort, with as much indulgence, as if the Spirit of *Eli*, or the soft voyce in *Elisas* had spoken, *Saul, Saul, why persecutest thou me?* If *Iohn Baptist* speake to the *Pharisees*, he cryeth out, *O generation of vipers*. If *Peter* to *Ananias* and *Saphira*, *why hast Satan filled thy heart to lie, why haue yee agreed to tempt the spirit of God*, he striketh them dead. If *Paul* to *Elimas* the Sorcerer, *O thou full of all subtilty and mischiefe, the child of the Dewill, and enemy of righteousness*. If *Stephen* to the *Iewes*, *O yee of stiffe necked hearts and eares*. Nay seruants with their fellow seruantes, Brethren with their Brethren, that had the same Commission and profession, tyed by all the bonds of nature and grace, yet in their writings and speeches, there haue been bitter inuectiues, contentings and withstandings to the face, *Paul* and *Barnabas*, *Cyprian* and *Cornelius*, *Origen* and *African*, *Chry-*

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Chrysostome and Theophilus, Rufinus and Jerome, Jerome and Augustine, Augustine and Symplician, Prosper and Hilary, Gregory and Eusebius, who haue almost all fought as fiercely with their *pennes*, as euer Caesar and Pompey did with their *swordes*. But behold the Creator of all things, whose throne is heauen, whose footstoole is the earth, who hath his garisons of Angels in the heauen, of starres in the firmament, of stormes in the winde, of mil-dew in the ayre, of Dragons in the deepe, of all creatures in the world; he receiueth him friendly and fauourably, euen as a Master that had caught his runagate seruant, and hauing him fast, thus (sayth S. Chrysostome) bespeaketh him; *Quid tibi vis faciam nunc, ecce venisti sub manus meas, quo recidis furor tuus insania, zelus intempestiuus, ubi vincula? &c.* Now I haue apprehended thee, whatsoeuer thou wilt I will doe to thee: whether hath thy madnesse tended, thy fury, thy vnseasonable, vnreasonable zeale, where be thy bonds or stripes or imprisonment, *Crimen obicit non tam arguendo, quam defendendo*: hee obiecteth his fault, not so much reprobuing Saul as defending himselfe, as hee did in *Iohn* to the Iewes, Many good workes haue I shewed you from my father, for which of them doe yee stone mee! So that Christ here his *Mollis interrogat et tollit iram*, his sweet, soft, heauenlic interrogation sheweth, how farre hee was from indignation. Blessed and thrice blessed bee his name for euer and euer.

The vse of this Doctrin, that we bee like vnto

C

our

Chrysost. in Act.

Lucius in Act.

Iohn.

Vse.

## The Apprehension of Saul,

*Ethic. lib. 4.*

*Aristotle.*

*Greg. in Job.  
August. in Psal.*

our Lord and Master, euen in our reproofes and exprobrations to mitigate our anger and furie and feruour. The *Philosopher* in his *Ethickes*, confineth and limiteth the Sea of anger to his bounds. *Why against whom, how, when, and how farre it may proceed:* and surely, Christians may learne that lesson to obserue the cause wherefore, the persons with whome, the season when, the manner how, and the end of the Tearme, how farre it may passe, and how long endure. The greatest thing in that incomprehensible goodnes, that we *visperitium oculis*, with our Wants eyes can behold is his mercy, his iustice exceedeth his works, his mercy exceedeth both; hee is slow to anger, and he keepeth not his anger for euer. O then, if the naturall edge of anger be whetted and sharpened on thy stony heart, to wound those thou art angry with; Remember to be slow vnto anger, to be short in thy anger, to be milde in thy anger, remember how farre this sword may be vntheathed.

"I know there is a time to hate, and a time to loue, a time of peace, and a time of warre, a time wherein Clergie and Laitie that bee in office may whet their tongues like rasors, their salt must bee quicke, their voyce pearcing, their sound powerful; yet in all these kindes, *Subesse debet iracundia non praess*, as *Gregory* counselleth, let anger rather attend your reprehension, then commaund it; *Non ut dominando praeueniat, sed ut simulando subsequatur*: so that it beare not a fury by going before, but a shew

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shew in comming after, and continue not in an odious, tedious passion and perturbation of anger: as thy anger must not be vnadvisedly, not vniustly, so neither rashly nor perpetually. Anger is defined to be *furor breuis*, if it be *furor*, let it be *breuis* also, of Pompey it is obserued, *dies natalis fatalis*, the day of his death, was on the day of his birth, and of *Sonahs* Guord, that it came vp in a night, and withered in a night; and of *Plinius* *inuenosius*, borne in the rising, dyes in the setting of the sunne, and the Toad-stoole, *oriter moritur*, growes in a night and dyes in a night: so let anger perish, consume and consummate it selfe in a day, *sufficit ei malitia*, the day hath enough for his owne malice, sayeth the Prophet; nay, a day is too much, let it continue but a night, let it bee like the vntimely fruite of a woman, let it perish ere euer it see the Sunne, sayeth *Dauid*; nay, a night is too much, *sufficit ad iram vna vel altera hora*, an howre or two is enough for anger sayeth *Chrysostome*; nay, an howre is too much; be no longer angry *than thou mayest say ouer the Greeke Alphabet*, sayeth the Heathen Philosopher; nay, that is too much, sayeth the *D. nine*, if thy violent, vlturper Anger will holde the crowne of reason, and manage the kingdome of vnderstanding, let it bee but for a *moment*, for the anger of God endureth but the twinckling of an eye, sayeth Scripture: Let not the Sunne that glorious eye of the world, be as of thy wrath a faithfull witnes in heauen, so not of thy vengeance the swift witnes in hell: and when thou art angry, be angry, but sinne

*Polystr.*

*Plin.*

*Chrysost. in Mat.*

## The Apprehension of Saul,

Leo Epist.

not, let it be *cum animo medentis, non sanantis*, as Leo speaketh, not with the mind of a persecutor, but of a helper: speake thou vnto thine enemy mildly without choler, moderately without feruour, as thy Maister heere did, *Saul, Saul, why persecuest thou me?*

An. 1. 1. 1.

*Saul, Saul*, the ingemination, *Nomen bis tinctum sanguine*, a name againe and againe dyed deepe inough in bloud, once in the olde, and once in the new Testament repeated, both of the Tribe of *Beniamin*, both Tyrants. It was a gracious fauor of the Lord to vouchsafe to question with him, but to call him by his name, and to ingeminate that name, *Hoc indicat affectum commiserationis*, it was a signe of his great affection and commiseration. When he was saluted by *Iudas* with a kisse, he vseth no other word then this, *Iudas betrayest thou the sonne of man with a kisse?* Why *Iudas*? thou one of my friendes and followers, but twelue and one a Deuill, one of my owne trees to bee so blasted, of my owne foundations to be so vndermined, of my owne, that had professed to forsake all to follow me, and now none of all the world else to betray mee, who vowed to follow to their losing of life, & now to follow and pursue, and entrappe, and betray my life? *Iudas* thou to betray me, what, and to betray mee with a kisse, the signe of perfect amity, and the scale of loue, and dost thou scale thy treason with a kisse? *Iudas* my Apostle, my friend *Iudas*, as Luke calleth him; *Dost thou betray the sonne of man with a kisse?* It was a signe of his great affection, in speaking

Beza.

Lorin. in A. 1. 1.

Preached at Pauls Crosse.

king to *Martha*, who was more busieto prouide for his body then for her owne soule, *Martha, Martha, thou art troubled about many things*: but a greater signe of his affection, when hee behelde *Peter* weake, wrackt, weather-beaten, leaking, sinking *Peter*: hee doubleth his speech, *Simon, Simon*, behold Sathan hath sought to winnow thee.

Luke 22.31.

How mercifully dealt he with *Peter*, who when hee was miraculously called from among Fisher-men, to beca Fisher of men: yet fell most fearefully, and notwithstanding all his fainting and falling, yet hee was restored and receyued: his story is an Ocean of mercy; you shall find him somtimes doubting, sometimes sinking, sometimes distrusting, sometimes denying, so peremptorily, and so blasphemously, as if hee had beene reprobate. Nay, in the greatest misteries of our saluation, *Peter* was possessed with a dead, dull, heauy, drowisie sleepe. Looke vpon him in the transfiguration, *Peter* was a sleepe. Looke vpon him in Christes Prayer, *Peter* was a sleepe. Looke vpon him in the very howre of the power of darkenes, when Christ was to be betrayed, *Peter* was a sleepe. In the Persecution of the Church, when earnest prayer was made by all the Church for *Peter*, euen then also *Peter* was a sleepe: And yet after all these slips and sleepes, and falls, and faults, *Peter* is receyued to be *Angelus terrestris, Caeleſtis homo, Magister Gentium, Forma Martyrum, Formido Daemonum, Indulter criminum, Fons virtutum, &c.* as *Auſten* speaketh, and to be, though not *Primas*, yet *Primus Apostolorum*.

Luke 9.32

Mat. 26.39

Mar. 13.34.

Acts. 12.6.

Aug. de Temp.



## The Apprehension of Saul,

Luk. 22. 31.

Mat. 23. 27

but of all other that ingeminated Lamentation of his, euen *Ierusalem, O Ierusalem, Ierusalem which killest Prophets, and stonest them that are sent vnto thee, how often would I haue gathered thy children together, as the henne gathereth her chickens, vnder her wings, & thou wouldest not.* The passionate compassion that our Sauour had ouer these, and so ouer all his, is so infinite, that no dimension in Arte, no affection in nature, no proportion in the Creature can expresse it. O height of heauen, depth of hell, bredth of the world, distance of the Po'es, loue of friends, fathers, mothers, nurses, they are but shadowes and semblances, kennings, not skannings of his fauour, his mercies cannot be sufficiently descried or described; they be the heads of Nilus, riuers of Paradise, springs of Lebanon, fountaines of Hermon, streams of Sion, Iordan that maketh glad the City of God. They be the Charter of heauen, couenant of grace, assurance of glory, musicke to the eares, splendor to the eye, odour to the smell, dainties for the taste, pleasures for the sense, and solace for the soule: *Misericordia Christi germinat, & ingeniat,* he giueth grace liberally, multiplieth his grace giuen, conseruing his grace multiplyed, rewarding his grace conserued.

*Doctrime.*

Out of this doubling and reiterating of the name, I obserue this doctrine, that the Lord doth so much desire the repenting of a sinner, that hee will vouch safe his seruants that fauour as to double his call, and not at the first to proceed in iudgement against loitering



*Preached at Paules Crosse.*

tering and lingering conuerts : *Expectat serpentes*,  
*inuiat repugnantes*, he expecteth them that linger,  
inuiteth them that repugne, stirreth them that loiter.  
He calleth *Sam* 2. *Samuel* 3. his Spouse, 4. Sodome  
shall haue some dayes, Ninuie shall haue fortie  
dayes, Ierusalem forty yeares, There was a time  
when he did not call once, nay, for sinning once, he  
punished for euer, he thrust the Angels out of hea-  
uen for one sinne, expelled *Adam* Paradise for one  
Apple, stoned *Achan* for one wedge, plagued *Ge-  
bez* for one bribe, *Ananias* for one dissembling,  
*Corah* for one rebelling: & yet since to moue vs  
to repentance, hath borne with sinners yeares and  
yeares after a thousand falls of weakenesse and wil-  
fulnesse in thought, in word, in deed: Euery thing  
in God is worthily to bee admired, and wondered  
at, but his mercy is to be embraced with amased-  
nesse, that he is merciful in so rich, so deepe, so long,  
so broad, so vnmeasurable a measure, in so great,  
so mighty, manifold, miraculous maner. *Hilary* on  
the 144. Psalm. hath a sweet saying to this purpose,  
*Hoc magnum est, hoc mirum*, this is an especiall thing  
in God, this is mightily to bee wondred at in that  
mighty one, not that hee made heauen, because hee  
is powerfull, nor that hee settled the earth, because  
he is strength, nor that he distinguished the yeare by  
starres, because hee is wise, not that he gaue man a  
soule because he is life, not that he moueth the sea  
by ebbing and flowing, because he is a Spirite, but  
that he should be so mercifull, who is so iust. that he  
should so familiarly deale with vs, who is a God;

*Austin.*

*2. Sam. 3. 4.*

*Hilary in 144.  
Psalm.*

*Ha*

*The Apprehension of Saul,*

*lib. vi. cap. 11*

*Vse.*

*Bernard.*

*Hec mirum, hoc magnum,* and all this onely to draw vs to repentance.

The vse of this, to moue you to conuersion, by the mercifull compassion of the Lord: In the manifold care hee hath of carelesse man, hee hath drawne him out a way to walke: This is the way, walke in it, and least the way should seeme darke and hard to be found, hee hath giuen him a lanthorne, and least he should faint in the way, he hath placed a brooke in the way to refresh him, that he may drinke of the brooke in the way: This way is Conuersion, which though it be *via anfractuosa*, is not *via infructuosa*, though a hard, rough, craggie way, yet is it not an incommodious or a fruitlesse way, but the vertues thereof are eternall life: the world misconceiuing this way, they vtterly refuse it, they like not the pace, because they must runne, they like not the race because it is long, they like not the passage because it is strait, they like not the entrance because it is narrow, they like not to clime, they feare the hill, they like not to sayle, they feare the sea, the way hard, the race long, the race running, the passage straight, the dore narrow, the sea perilous, the hill promontorious; alas, they cannot endure it: and so they tire or retire with the thought of feare. Hereby they loose the life of Saints, and foreflow that holy conuersion and conuersation of the seruants of the Lord. O my beloued, seeing the Lord is slow to anger, and of great mercy. draw neere to him by a true, hearty, speedy conuersion. It is a speciall gift of God,

sal ue

*Preached at Paules Crosse.*

salue of sinnes, haue of sinners, ioy of Angels, terror of Diuels, the new creation of the Soule, the new life of the Saints, a consumption, yet not sicknesse, a mortification, and yet no death, a compunction, yet scarcely sorrow, a killing and yet a quickning, a Crucifying, and yet a Reuiuing: It is an *AEnigma*, wherein when we are borne, wee are buried, and when wee are quickned, wee are killed, and when we are mortified, wee are rayfed, and when our old man is consumed, our new life is consummated. O that yee were all sicke of this Consumption, that Prayer might bee your Physicke, your Dyet might be fasting, Compunction your blood-letting, your potion the teares of sorrowing, faith your handmaid watching, and good workes the signes of your recouering. If yee were sicke of this Consumption, it would be the means to bring health to your bodies, happinesse to your Soules, length to your liues, life to your dayes, for euermore it would be a meanes, you would liue more *religiously*, loue the Lord more *sincerely*, serue him more *obediently*, tender his glory more *deuotely*, heare his word more *carefully*, practise it more *conscionably*, pray more *devoutly*, beleue more *faithfully*, profess more *frankly*, which the Lord in mercy increase for euer in vs; and so I come to my second generall part, and therein first of the Person persecuting.

*Saul*, And here first of all, if ye Catechise *Saul* with what is thy name, or discharge such a peale of Gunne-shot vpon him, as the

D

Ma-

*AEnigma  
Dinimum.*

*Hugo de Victor.*

2. Part.

## The Apprehension of Saul,

Ionas ..

Signific.  
Locus in 7. Act.

Acts. 23.

Chrysost.

Mariners did vpon *Ionas*, what art thou? whence camest thou? what is thy name?, thy people, thy trade? You shall receiue answer out of his own words, hee is an *Hebrew* of the *Hebrewes*, an *Israelite* of the *Israelites*, of the seed of *Abraham*, of the Tribe of *Beniamin*, by birth a *Iew*, by Priuiledge a *Romane*, by sect a *Pharisee*, by zeale a Persecutor, his personall aduantages, prerogatiues, dignities, excellencies of profession, æmulation, conuersation, wonderfull! none euer had greater endowments and blessings of Nature then *Saul*. It is a worthy obseruation vpon that comitiall exercise had betweene *Stephen* and his Aduersaries, that there were some of all the world Opponents and Opposites in that Disputation and Persecution of *Stephen*, out of *Europe Romanes*, out of *Affricke Alexandrians*, out of *Asia Cilicians*, and of all these out of all the parts of the world, that were then knowne, and out of all those Nations reckoned, there was none, more violent for strength, more virulent for sting, more zealous in profession, more powerfull in prosecution, more Tragicall and tyranicall in execution then *Saul*, he wasted the Church, dispersed the Disciples, destroyed the christians, *magna insania imo vesania* saith *Chrysostome*, *quod & in domos ingrediebatur & quod nec mulieribus parcebat*: Hee followed Christians not onely from the Synagogue into the streetes, but from the streetes, into the houses, their owne houses, & violently, inhumanely drew out euen the women vnto their death. Hee was a *Saul* indeed, nay a  
*Sheel*,

Preached at Paules Crosse.

*Sheol*, a very Hell, as *Peter Lombard* out of the Nature of the Originall obserueth, or *Shaul* as others obserue, *Excitatus a Demone ad persequendum Ecclesiam*, stirred vp by the Deuill to persecute the Church. He was a Wolfe among the *Lambes*, a Beare among the *Saintes*, a Lion ramping and roaring for his pray, nay, put together the wilines of a *Fox*, strength of a *Lyon*, sting of a *Serpent*, Sauiety of a *Wolfe*, the Sawadge madnesse of *Beares*, *Boares*, *Leopards*, *Tygers*, *Crocodiles* (for by all these in Scripture the wicked are described) they were all in *Saul*; his *ZEALE* had fiered him, and therefore he sayth of himselfe, by zeale I persecuted the church of God, so that Christ speaking to him now, & crying, *Saul, Saul*, meaneth, *zeale, zeale*, why persecutest thou me? Is it possible that a sweete grape should bee so sowre? that poyson should infect such a fountaine of life? that such an endowment should deserue such a punishment? such a blessing proue such a curse, the heate of the spirit, should be as hel fire? The glorious lustrous splendor of the Sun should be *Cymerian Egyptian* darkenesse, and make a man a dogge, a Christian a Deuill? It is, it is, behold one for example for all, *Saul* his spurre of zeale, proued a *sting*, a piercing, poysoning, enuenoming affacinating sting, by zeale hee persecuted the Church of God. I am sure, true zeale is the true seale of the holy Ghost, it is the *Leauen* that leaueneth the whole lump; it is the *graine* of Mustardseed, the *spark* of fire, the *fire* of the Temple, the *measure* of the Tabernacle, the *Cubit* of

*Lombard.*

*Lerin in 9. All.*

## The Apprehension of Saul,

*Anſwer.*

*Berna d.*

the Sanctuarie the beacon of *Mount Zion*, and yet zeale hath markt *Saul* a persecutor, oppressor, maligner, blasphemor of God & his Gospell. I know the Kingdome of Heauen must suffer violence; *Jacob* obtained by wrestling, *David* by running, *Paul* by endeavouring, the Wise Virgins by watching, the good seruants by working, *ut imitari in regni celorum*, wilt thou enter into Heauen? *violentus esto*, be violent (sayeth *Anſwer*) nay, sayth Christ the King of Heauen suffereth violence: But yet not a mote hasty then warie violence, for as *S. Bernard* speaketh, *Et seruuor discretionem erigat, & discretio seruuorem dirigat*, zeale must stir vp discretion, discretion must direct zeale. As the hope of a Christian, so the zeale of a Christian, is as *usana* betweene two Adulterers, as *Vertue* betweene two extreames, as *In ocency* betweene two Tyrants, *Hercules* betweene two Serpents, the graine betweene two Millstones: blind *Ignorance* on the one side, proud *Insolence* on the other side, a blind zeale, a proud zeale, the one superstitious, the other supercilious. The zeale of a Christian must be as Christ was before hee came from heauen, hee was in the midst of Angels, in the Cratch, hee was in the midst of creatures. In the temple; in the midst of the Doctors. In the transfiguration, in the midst of the Prophetes and Apostles. In the Crosse, in the midst of the theeues. In the resurrection, in the midst of his Disciples, In the coming to iudgement, in the midst of the elect and reprobate Lambes, on the one hand, Goates on the other

*Sem-*

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*semper in medio, quia medium, semper medium, quia mediator: Non in omnibus quadrat similitudo, as Austen* spake in the like, but let zeale euer goe in the midst, saile in the midst, passe in the midst; let diligence raise vp negligence, be not cold; let moderation rule the passion, be not to hote, nor bewitcht with fiery fury, as *Saul* was, as that *Sauls* zeale should persecute Christ.

The Doctrine hence is, that euery Christian let moderation gouerne the sterne of his violent opinion, or else his zeale is abhominable before God; the Prayer of the reprobate is abhominable, the Faith of the Hipocrite is abhominable, the zeale of the fiery obstinate is abhominable. In the Law they must bring no sacrifice without salt: zeale is that salt, they must bring no sacrifice without an eye, discretion is that eye: no vnseasoned sacrifice, no seruice without zeale, no blind sacrifice, no zeale without discretion. The Apostle *Paul* directeth to Wisedome, *Be wise*, there is the Spurre, zeale: but according to Sobriety, there is the bridle, discretion. The Disciples were commended for their duety in following Christ. There is zeale, but they were condemned for their zeale when they prayed for vengeance, there wanted discretion. The Iewes were commaunded to gather Manna, there is a portion of zeale, but neither too much nor too little, there is the proportion of discretion. The holy Ghost descended with fire: there is zeale, but with a wind also that cooleth fire, there is discretion, Let zeale bee like to *Moyles* and

Bernard.

August. con  
Daa.

Doctrine.

Rom. 12.



## The Apprehension of Saul,

*Ambrose.*

*Ezech. 1. 16.*

*Apostol.  
Osmus.*

*Lor. in Ps. 75*

*Phineas, Moses* for mildnesse, *Phineas* for seruencie, there is a *Seraphicall* zeale, like to that in *Ezechiels* vision, *the face of a Lyon, the face of a man*; there is a *Cherubicall* zeale; let zeale and moderation be like *Naomi* and *Ruth*, let them goe together, or if that pace will not serue, let them like *Peter* and *Iohn* at the Sepulchre runne together.

*Vespasians* Embleme on his coyn, did well moralize the meaning of zeales moderation, there was a *Dolphin* and an ancor, the *Dolphin* outstrips the shippe, the anchor stayes the shippe; if staydnesse and swiftnes, earnestnes and peaceablenes did goe together, then were zeale, that true zeale that the holy Prophets and seruants of God had. It was a seruent zeale that was in *Dauid*, when hee cryed *The zeale of thy house hath eaten me vp*, wherein *Dauid* cryed not, *My zeale hath almost eaten vp thy house*, but the zeale of thy house hath almost eaten me vp: *Saul* was zealous as euer any was, and in zeale as outrageous as euer any; hee was of the Tribe of *Beniamin*, and was the true *Beniamin*: *Jacob* on his death bed, breathed and bequeathed him this blessing, *Beniamin shall rauish as a Wolfe in the morning, he shall deuoure the praye, and in the evening he shall diuide the spoyle*. *Paul* was this *Beniamin*, *Beniamin* was *Benoni*, *Paul* was this *Benoni*, he was *Beniamin* the sonne of the right hand, and hee was *Benoni* the sonne of sorrow; *Beniamin* the ioy of his Father, *Benoni* the death of his mother: *Beniamin filiorum minimus, Paulus Apostolorum ultimus*, *Beniamin* the death of *Rachel* his mother, *Paul* the



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the death of the Church, *vassans Ecclesiam* sayeth *Austen*, the death of the Synagogue, *sollem legem* sayeth *Hierome*, *Saul* was a Wolfe indeed in the morning, when he deuoured the pray, &c. and made a pray of the Church, but in the euening hee did diuide the word richer then great spoiles.

The Use of this Doctrine, is to direct and leuell your zeale aright, that it neyther fall short nor flie ouer, neither on the right hand, nor on the left hand, but that it ayme directly at the marke of the prize of the high calling of God in Christ Iesus. I come not hither this Spring to sneape your zeale with any frosty speech, *absit*, farre bee it from mee to speake it, from you to thinke it: I know that Palsies and Apoplexies are more commonly incident in Christian zeale, then hote Agues: wee neede not quench the Spirite, O that we could kindle it: But my desire is, that you please so to moderate your zeale, that ye adde with your zeale faith, so with your faith, knowledge, and with knowledge temperance; and with temperance patience, and with patience brotherly kindnesse, and with brotherly kindnesse loue, or else if your zeale bee neuer so hote, the hote feuer or seruour thereof shall not auaille you. Ye shall be like to those Fishers, with *S. Peter*, Fish all night but catch nothing, or those schollers in *S. Paul*, being alwayes learning, profiting nothing; or those Petitioners in *Saint Iames*, asking alwayes, receyuing nothing, or the *Entichei* in *S. Bernard*, Praying alwayes but obtaining nothings like *Atalanta* running but a farre off, like *Diogenes* Archer

*Austen.*  
*Hierome.*

*Use.*

*Iames.*  
*Bernard.*  
*Abelian.*  
*Var.*  
*hyst.* *Plutarch.*

Barrowists,  
Brownistes,  
Humorists,  
Atheists,  
**DIVELS,**  
none else a-  
gainst Bishops

### *The Apprehension of Saul,*

Archer, shooting but a farre off; like *Peter* following but farre off, farre off indeed, for your zeale shall make you enemies to the Crosse of Christ, Oppressors, maligners, murtherers, persecutors, to whome these Presents shal come greeting; *Saul Saul, why persecutest thou me?* If, therefore any of you haue beene so zealous, that you could haue in zeale eaten vp Bishopricks, and Ecclesiasticall Endowments, and in zeale haue persecuted our reuerend Fathers the Chariots of Israel, & the horsemen thereof, know it, that your zeale is a *Saul*, a persecutor, a Wolfe, a Betraier of the Church of God. Looke vpon *Saul* a Pharisee by his Father, a Pharisee by his Master, a Pharisee by birth, breeding, zeale, sect, and profession, his knowledge more, his tongues more, his labours more then any Pharisee of our time, yet he confesseth, by zeale I persecuted the Church of God. In the bowels of Christ Iesus, truly with a religious soule consider it, and so turne as hee did from an Impostor to a Pastor, from a persecutor to a professor, from a Wolfe among Lambes, to a Lambe among Wolues, from shedding their blood, to offer for them to shed his owne blood; from *Saul* to *Paul*, from a fierce, fiery, furious, mad, monstrous Traitor, to a holy, happy, gracious, glorious Martyr, for he was as zealous for the Church, as euer against the Church; witnesse his afflictions, necessities, distresses, stripes, prisons, tumults, labours, watchings, fastings, and manifold sufferings, in enduring the Crosse. But I end this point, and come from

*Paul*

*Preached at Pauls Crosse.*

*Pauls Crosse to Christs Crosse in my last wordes,  
Why persecutest thou me?*

*Maximam Emphasis habet illud me, persecutest*  
me? this was the word that stroke him to the earth,  
stroke him from his horse, stroke him downe from  
his presumption, *Persecutest thou me?* it stroke him  
downe earth to earth. The Fathers compare the  
state of *Saul* at this time vnto some riotous young  
man, who by noctiuagating and nightly disorder  
in the streetes, quarrels, and fights, and woundes  
whosoever hee meeteth, at the length meeteth  
with his owne Father in the darke, and woundeth  
him; his Father at the length discerning him, cri-  
eth out, Sonne, Sonne, why hast thou slaine mee?  
thou my flesh and blood, and thou the shedder of  
my blood, I the cause of thy life, and thou the  
cause of my death, thou my sonne and I the father  
of thy beginning, thy sworde my sonne, and thou  
my sonne, the father of my ending, O Sonne, why  
hast thou slaine mee? the Sonne replyeth, what thee  
my Father? my Father, the light of my eyes, breath  
of my nostrils, ioy of my heart, honour of my  
name; what thee my Father? It is I thy Father  
that thou hast wounded, that thou hast slaine, thy  
Father that begat thee, bredde thee, fed thee, fostered  
thee, nourished thee, exalted thee, endowed  
thee, that thought nothing too deere for thee, and  
now thou hast slaine mee. All the goary, gaping  
wounds that *Caesar* had, came not so neere him,  
as the stabbe that *Brutus* gaue him: what thou  
my Sonne? the Sonne of my hopes, and the Sonne

*Austen.  
Chrysostome.*

## The Apprehension of Saul

*Ofer. 2. un.  
Part. Item.*

*Aspen.*

*Græca Liturg.*

*Doctrin.*

of my desire, what *Bruin* my sonne, what *Abso-*  
*l* my sonne, my sonne? halt thou rebelled, halt  
thou persecuted me, O the wonderment, astonish-  
ment, amazeiment of such a Father, and of such a  
Son? Such the *Emphasis* of this voice, *persecute me*:  
why was it not sufficient, I was born poorly, bred  
barely, cloathed meanly, fed miserably, pursued vio-  
lently, entrapped & betrayed treacherously, but that  
yet thou must persecute me? was not my hungering,  
thirsting, fainting, sweating, bleeding, dying, suf-  
ficient, not all my labours in traualing, trauels in  
preaching, temptations while I hungered, sorrows  
when I fainted, feares when I retired, teares while  
I pittied, blood while I suffered, (*sub iniustus, pro*  
*iniustus, cum iniustus, sub iniustus iudicibus, iniustus*  
*causis, iniustus per sis, ἀνὴρ τυραννικὸς καὶ ὀργισμένος,*  
all the miseries, needes, anguishes, scornes, thorns,  
whips, nailles, droppes, teares, clots, streames of  
blood that issued from me, would not these serue?

It is obserued that *Paul* knew neither the voice nor  
the speaker, for what had beene the sting that *Paul*  
had been toucht with, if hee had knowne hee had  
persecuted *Christ*, but he did persecute *Christ*, for  
his seruants be his Church and the temples of the  
holy Ghost, and they bee his members, his Temples  
therefore his Church, his members therefore his  
body.

The Doctrin, that he that doth violently persecute  
any of the seruants of the Lord, doth persecute *Christ*  
himselfe: I neede not to expatiate in the prooue of  
this, those titles of seruants, sonnes, brethren, chil-  
dren,

*Preached at Pauls Crosse.*

dren, spoule, branches of his vine, sheepe of his fold, members of his body, sheweth sufficiently how dearly hee loueth them & their profession, *Qui vos tangit me tangit*, hee that toucheth you toucheth the apple of my eye. And my SOVERAIGNE interpreting this my Sauours Text in his *Megastine* of Learning, that diuine and royall booke against *Antichrist*, proueth hence that none that ever knew Scripture, can deny but by *Christ* often is meant his saintes and seruants.

The vse of this Doctrine is to stand in feare of entring into the nūber of the persecutors of Christ, the feare of sinne in *Caine* wandring, the beastlines of sinne in *Nebuchodonosor* grasing, the terror of sin in *Balaazar* trembling, the shame of sinne in *Ham* hanging, the punishment of sinne in *Dives* burning; these are examples to astonish and deieft the greatest sinners, but to an honest and religious soule that ever hath tasted of any part of the goodnes of the Lord, this is the most potent reason to feare him, that by sinne he doth persecute Christ, hee doth crucifie againe the sonne of God. When God in a Christians conscience cryeth within him, why persecutest thou mee? and yet hee continue in sinne so often and so long, that his mind is neuer troubled, his spirit neuer daunted, his thoughtes neuer checked, his soule neuer grieved: O this is a wound and a grieuous wound, from which the Lord for euer and euer deliuer vs. *Christus* obserueth out of the Legend, that it is a receiued opinion among the Papists, that whosoever is borne

The Kings  
Majesty his  
Booke to all  
Christian  
Princes.

*vs.*

## The Apprehension of Saul,

upon the day of Saint *Pauls* Conuersion, shall euer bee free from any harme by venome and poyson. I doubt not but it is a fable: but I could wish that you that haue heard this calling of *S. Paul* at the time of his Conuersion, would now bee conuerted, that the poyson of wickednesse may neuer doe you hurt againe. It is the labour of all that come hither, and the Lord giue a blessing to their labours. You haue receiued all kindes of exhortation and of instruction: *Aarons* belles, *Moses* rodde, *Ezraes* trumpet, *Ierems* hammer; *Dauids* harpe, *Salomons* songes, *Ebas* curses, *Gerresims* blessings, *Peters* keyes, *Pauls* sword; the milke of exhortation, wine of compunction, the oyle of consolation, and the Water of regeneration. What could yee haue desired more then yee haue receiued? O let not all these arise in witnes against you, let not the Lord continue his crie, *why persecute ye the Lord? Semel loquutus est Dominus Paulus semper conuersus est*, He spake but once to Paul, & Paul was a Conuert; and by this one call, conuerts many Churches. O come yee not so oft to the Crosse, to returne enemies to the Crosse of Christ.

*Austen.*

And now to come to some Application for this place and presence, and to omit the particular finnes of our Nauion, the Pride of the Court, vsury of the City, Dissention in the Clergy, oppression in Gentry, disobedience in the Commynalty, the lyes, lusts, oathes, uncleannesse, drunkennesse, prophanenesse and wickednesse of all, and of

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of all sorts. I will onely ayme at the two Monsters of this time, *Atheisme* and *Apostacy*, which doe bring and continue the ouer streaming floud of Gods wrath vpon vs: they are both Generall, both fearefull; the extent of my speech cannot say enough, eyther of them, or against them; for *Atheisme* howloeuver some Schoolemen distinguish that there is none that denyeth a God, *quod omnipotens enim, sed quod prouidentiam*, yet I say our age, and this your C I T I E, affoordes such *Diabols*, that neither confesse or care for the prouidence or omnipotencie of God, who abound in the fulnesse of iniquity, to whome nothing is accounted *euill*, because nothing accounted *good*, nothing can bee a *sinne*, because nothing is a *law*; the first *Article* of whose Creed is in profession, that there is no God: the second, that the story of the *Creation* is a fable, the mystery of the *Incar-nation* fallible, the doctrine of *Redemption* improbable, of *Election* vnprofitable, of *Predestination* vnaileable, of the *Resurrection* impossible: The next, that there is no *Heauen* no *Hell*, adding the *Corol-ry*, that if there bee a Hell, and they must to it, they hope that they shall lacke Company: O who can expresse the misery of such a hardened heart, or who without a heart harder can choose but tremble at such a lamentable state? O what can bee called *Iudgement*, when nothing doth feare, what can bee called *Love*, when nothing doth allure, O what doth bee eyther *hope* or *feare*, who acknowledgeth no

*Lombard.  
Zanchinus.*



## The Apprehension of Saul,

Greg. in Iob.

*Religion*, no *Resurrection*, no *Reprobation*, no *Judgement*, no *Heaven* nor *Hell*, no *God* at all. To these belong for euer all the curses, vengeance, woes fire, brimstone, storme, tempest, cuppes of Gods wrath, dregges of his cuppes, vials of the *dregges* of desolation and damnation, *Mors sine morte, finis sine fine, numerus plagarum sine numero*. These bee Murderers, assassins, persecutors of Christ; they stretch out his armes, bow his necke, pierce his side, nayle his hands, and imbrue his body with these blasphemous stripes and scourges. Heauy, O heauy is the sleepe of that Soule, that is not awakened by these warnings: Stony, O stony is that heart that is not feared with these terrors.

PAPISTS.

Omphivius  
Platina  
Benno. &c.

The other grande persecutors of Christ, bee the Papists and Apostates to Popery, that bane and poison of Reason, and Witchcraft of *Religion*, that cuppe of *Fornication*, that venome of *Babylon*, wherein they maintaine, that they may eate their God, kill their king, subuert the Scriptures, adore Bones, pray to Stones, Deifie the Dead, deserue Heauen, contest with God, and equalize their Popes with God; Some whereof haue been Heretikes, som Negromancers, many blasphemers, all Traytors. O that euer any Soule purchased with the blood of Christ, should be so traduced, their reason so blinded, their vnderstanding so darkned, and their saluation so endangered, as to bee guilty of crucifying the sonne of God day by day, and violently incurring his owne damnation.

The generall Apostacy from the true profession  
vnto



*Preached at Pauls Crosse.*

vnto this Soules confusion, who liueth and seeth not, who seeth and lamenteth not? Pitty, O for euer pittie, that ingenuous, generous, worthy Spirites, should be so blindly led by those children of darkenesse, the Priestes and Iesuites among vs. O Beloued, stoppe your eyes and eares, and solemnly vow to God, that you will for euer, euen to the death resist these charmes and incantations of those men of sinne: Let them vrge what euer they can, all is false: their antiquity, wherein their claime is false, yet the Diuell is more ancient then they, or their Learning, which is also a false claime, yet the Pharisies more learned then they, or their good works, which is also a false claime, yet the Hypocrite in *Micah* is more glorious then they: or their miracles, which are also false; yet the Diuell the Angell of light is more powerfull then they, or their blasphemies, murders, treasons, barbarous conspiracies, wherein I confesse the Deuill is scarce more abundant then they, and when all these things are described, if then they be not found to bee bewitcht, to bee enemies to the Crosse of Christ, to crucifie againe the Lord of life, and to persecute as *Saul* heere did, then burne the Oracles of the Prophets and Apostles, pull downe your Churches and Temples, professe that Christs merites doe not suffice, or rather deny that there was a Christ.

Let it be the common slander of our discoatened Runnagates beyond seas, casting base aspersions vpon the strong men of our Israel, the Reue-

*Micah. 6. 3.*

*Higgon the  
runnagate a-  
gainst D.  
Minton.*

rend

### *The Apprehension of Saul,*

rend Bishops and worthy Doctors that haue laboured against the common Aduersary: Let it be their diuelish calumnie, that they doe it only to serue the time, and to attaine their preferment; But let neuer so hellish vncharitable a thought come into any of your soules, as that to many wise, iudicious, religious, absolutely learned Fathers, should euer dissemble with their God. If euer any such should bee found, let that curse of *Sudas* fall vpon him, let his place be voyd, and let another take his roome, let his children be vagabonds, and his seed begging their bread, let his habitation bee a dwelling for Foxes. But if it be found that they deale sincerely, as in the sight of the all-seeing God, and that vpon the feare of the losse of body and soule, if they should beguile you. O then heare them and belieue them, for with them are the words of eternall life.

*Paul* had a Commission to goe to persecute, I haue by *Paul* receiued a Commission to enquire of those that doe persecute. And therefore leauing these two Monsters, let vs briefly descend to examine some persons and let all of you now enter into due examination, *whether any of you haue persecuted Christ or no*; If there bee among you a common Drunkard, a common Vlurer, a common Swearer, a common lewd liuer, a common hinderer and slanderer of Gods word, know thou that thou art a *Saul*, thou doest persecute Christ: If there bee an *Atheisticall Dogge*, that doth reuile the Messengers of God with base and scandalous flande-

*Preached at Paules Crosse.*

landerous aspersions, abusing and abasing scornfully that Reuerend and Honourable Title of *PRIEST*, Know, that if thou haue not part in the Priesthood here; thou shalt haue none in the *Kingdom* there. & in that thou dost it to the least of these, thou dost it to Christ, thou art a *Saul*, thou dost persecute Christ: If there bee any one that viper-like hath eaten out his birth, building vpon the ruines of broken poore Citizens eating vp his Brethren like bread; the stone out of the wall shall cry against thee, and know it, that thy house is *Golgotha*, the place of dead mens skuls, and thy possession is *Acheldema* the fiede of blood: The bread thou eatest is the flesh of man, the wine thou drinkest is the blood of man, thou art a *Canibal*, thou art a *Saul*, thou dost persecute Christ.

If there be any amongst your men of Traffique that euer haue afforded any Engines of Artillery, to that great enemy of Christ and Christians the Turke, thereby to worke the massacre of Christians, and effusion of their blood, know it that that blood doth crie against thee, thou art a *Saul*, thou dost persecute Christ, nay, thou art a *Judas*, thou dost betray Christ. If there be any among you that may deserue the stile of a quarrelling, querulous, litigious wrangler, and spend the greatest time of his life in Law, like that *Trinulcius* in *Milaine*, of whome this Epitaph was made; *Quin nunquam quicuit, hic quieuit*, hee that neuer rested, nor let any others, here he rests; If there be any such know thou art a *Saul*, thou dost persecute Christ.

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If there bee any such that haue engrosed the li-  
uings of the Church, to make a common sale of  
Soules hereafter, Simoniacally to sell that which  
the Kings of this Land, so many yeeres haue gi-  
uen: Let them beware, for though the Diuel  
plead for them by Scripture, that they haue not  
freely receiued, and therefore not freely to giue  
them: Let them remember that though the  
Cleargy must labour, yet buy they must not,  
and to begge they are ashamed: Let them know  
they are sacrilegious *Balthazars*, and the gold they  
receiue shall be *aurum Tolosanum*, it shall bring  
a curse vpon them, their families and posterities,  
they are like bloody *Sau'*, to whome Christ spea-  
keth, *Saul, Saul, why persecutest thou me?*

If there bee any such Lawyers, that vnder-  
take any vninst and false causes, or proterminate  
their Clients, as *Innocentius* obserued; *Nec ter-  
minamur negotia, donec euacuat a marsupia*, and neuer  
suffer their causes to be ended vntill their purses  
bee consumed, which made *Themistocles* so sharp-  
ly to censure the Law, that if two waies were shew-  
ed him, the one going to Hell, the other to the  
Barre, hee would sooner take the way that leadeth  
to Hell: If there bee any such vnconscionable  
*Lawyer*, let him know he is a *Saul*, he doth perse-  
cute Christ.

If there bee any that haue opposed any action  
intended to the glory of God, and sauing of soules  
and haue stayed the happy proceeding in any such  
motions; let him know, that he is a persecuter, and  
an

*Erasmus, Adag.*

*Jano. de vita.  
hum. Conditi.*

*Ælian. Var. hist.  
lib. 9. cap. 18.*

*Preached at Paules Crosse.*

an aduertary of Christ.

In which *Quare* giue me leauē to examine the lying speeches that haue iniuriously vilified and traduced a great part of the glory of God, the honour of our Land, ioy of our Nation, and expectation of many wise, and Noble Senators of this kingdom, I mean in the *Plantation* of VIRGINIA. When the desery of the *Indians*, was offered to that learned and famous Prince *Henry* the seuenth, Some idle, dull and vnworthy *Sceptickes* moued the King not to entertaine the motion. Wee know our losse by the *Spaniards* gain, but now the Soules of those Dreamers doe seeme by a *Pithagoricall* Transanimation to bee come into some of those scandalous and slanderous Detractors of that most Noble Voyage. Surely, if the prayers of all good Christians preuayle, the expectation of the wisest and noblest, the knowledge of the most experimented and learnedst, the relation of the best traue'd, and obseruantst be true, it is like to be the most worthy Voyage that euer was effected by any Christian, in descing any Country of the world; both for the peace of the Entry, for the plenty of the Countrey, and for the Clymate. Seeing that the Countrey is not vnlike to equalize (though not *India* for gold, which is not impossible yet) *Tyrus* for colours, *Bisan* for woods, *Persia* for oyles, *Arabia* for Spices, *Spaine* for silks, *Tharsis* for shipping, *Netherlands* for Fish, *Bononia* for fruite, and by tillage, *Babylon* for Corne, besides the abundance of Mulberries, Minerals, mettals, Pearles,

*Plutarch.*

The Drones that lie at home. traducing honourable endeauours of these abroad, are to be expelled the common wealth.

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Gummes, Grapes, Deere, Fowle, drugges for Physicke, hearbes for food, rootes for colours, alhes for Sope, timber for building, pasture for feeding, riuers for fishing, and whatsoeuer commodity England wanteth. The Philosopher commendeth the Temperature, the Marchant the commodity, the Polititian the oportunity, the Diuine, the Pietie, in conuerting so many thousand soules. The *Virginian* desireth it, and the *Spaniard* enuyeth vs, and yet our own *lasie, drouisie, yet barking Countermen* traduce it: who should honour it, if it were but for the remembrance of that *Virgine Queen* of eternal memery, who was first godmother to that land and Nation. As also that *VIRGINE* Country may in time proue to vs the *Barne* of *Britaine*, as *Sicily* was to *Rome*, or the *Garden* of the world as was *Thessaly*, or the *Argosie* of the world as is *Germany*.

And besides the future expectation, the present encouragement is exceeding much, in that it is a Voyage countenanced by our gracious King, consulted on by the Oracles of the Councel, aduentured in by our wisest and greatest Nobles, and vndertaken by so worthy, so honourable, and religious a *Lord*, and furthered not onely by many other parties of this Land, both Cleargy and Laity, but also by the willing, liberall contribution of this Honourable City, and as that thrice worthy *Deane of Gloucester*, not long since remembered his Maiesty and his Nobles, that it is a Voyage, wherein euery Christian ought to set to his helping hand, seeing the Angell of *Virginia* cryeth out

D. Morton.

Preached at Paules Crosse.

to this land, as the Angell of *Macedonia* did to *Paul*, *O come and helpe vs.* There is a fearefull woe denounced against those that came not to assist *Deborah*; *Curse yee Meroz* (sayeth the Angell of the Lord) *Curse yee the inhabitants thereof, because they came not to helpe the Lord, to helpe the Lord against the mighty*: Whosoever they be that purposely withstand or confront this most Christian, most Honourable Voyage, let him read that place and feare. Hath God called this land *adnummum munus Apostolicum* to that great worke of Apostleship, that whereas this was one of the first parte of Christendome that received the Gospell, so now it is the first part that ever Planted and Watered the Gospell in so great, faire, fruitfull a Countrey, and shall Scepticall Humorists bee a meanes to keepe such an honour from vs, such a blessing from them? No my Beloued, to the present assurance of great profite, adde this future profite, that whosoever hath a hand in this businesse, shall receiue an, vnspokeable blessing, for they that turne manie to righteousnesse, shall shine as the starres for euer and euer: you will make *Plutarches* *ποσειδωνας*, *Athenicus* *επισκοπος* a Sauadge country to become a sanctified Country; you will obtaine their best commodities, they will obtaine the saving of their Soules, you will enlarge the boundes of this Kingdome, nay the bounds of heauen, & all the Angels that behold this, if they reioyce so much at the conuersion of one Sinner, O what will their ioy be at the conuersion of so many, Goe on

Iudg 5.

Dan. 12.



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as yee haue begunne, and the Lord shall bee with you, goe and possesse the land, it is a good land, a land flowing with milke and honey; God shall blesse you, and those ends of the world shall honour him.

I will end with one word of exhortation to this City, many excellent things are spoken of the, as sometimes of the City of God. Hither the Tribes come, euen the Tribes of the Lord, herein is the Seate of iudgement, euen the seate of the house of *Dauid*, Peace bee within thy walles, pleinteousnesse within thy Pallaces.

Yet remember how manyfold infections hence as from a fountaine haue issued out, all the trickes of deceyuing, the diuers lusts of filthy liuing, the Pride of attire, the cause of oppression, gluttony in eating, surfet in drinking, and the generall disease of the fashions: so that as *Lasantius* out of *Sibilla* prophesieth of *Rome*, *itai x̄i xxviii popu* So may it be sayde of the Transformation of *London*, It should be *Ierusalem* the City of God, and it is become Murthers slaughter-house, Thefts refuge, Oppressions safety, Whoredoms Stewes, Vsuries Banke, Vanities Stage, abounding in all kind of filthinesse and prophanenesse O remember that sinnes haue beene the Pioners of the greatest Cities, and haue not left one stone vpon another.

My Honourable L. Mayor, I need not to remember you in this behalfe; The last Sabaoth you receyued a Lesson though not from the Crosse yet frō the Crown by our royal *Ecclesiastes*, practise that

*Last ser. 7.  
diu. Jofst.*

His Maiesties  
speech the 31.  
of May to the  
Lord Mayor  
and Aldermen  
at Greene-  
wich.



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that lesson both concerning the infection of the body, and infection of the soule of this city: remeber the charge, your yeare must end, and your life must end & you must giue account of your Stewardship. My Honorable Lords, yee Reuerend Fathers of the Law, your iudgement is the Harbenger to the greater iudgement, *Tee are Gods, but yee shall die like men*, as God hath honoured you, so honour him in setting forth of his glory, in punishing of his enemies, in countenancing of his seruants. O my Lords, if there were not negligence either in Spirituall or Temporall Iudges, could there bee so many hundred *Priests and Iesuite*, *Locusts* of the bottomlesse pit among vs. and so many thousand *Papisticall Apostate*, since the death of the late *Queene of blessed Memory*. Remember to punish these, and to proceed in iudgement against them, lest God proceede in iudgement against you. And not onely punish his Enemies, but countenance, yea and *reuerence* his seruants: O looke vpon the deiected state of the royall Priesthood, the Cleargy, They seeke not their auncient honours, their honour lyeth in the dust *but it shall reuiue*: They seeke now but ordinary fauours: It was a faithfull witnesse of a religious and good heart in one of the *chiefest & honourablest* among you, in the *L. Bishop of Winchester* case, that the contempt of the Cleargy, will bee the downefall of Religion: had the *Leuites* in the Law their Priuiledges, and haue the meaneest *Clarks* in your law their priuiledges, and shall the Cleargie be **PROHIBITED** theirs? it is Gods cause not theirs.

PAULS.

My L. Cooke in  
his reports.

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theirs, and if God take it in hand, all your *Prohibitions* wil not serue. Remember then to countenance and reuerence his seruants.

All of you my Beloued, heare the Summe of al, feare God and keep his cōmandements, let there be vnity and verity in you of the Cleargy, iudgement and mercy in you of the Magistracy, obedience and religion in you of the Comminalty. You all know God is angry, wrath is come out, the Plague is begunne, yea continued from yeare to yeare, rideth progresse from Country to Country, executeth iudgement vpon high and low, and keepeth Court at this time within this City. O serue the Lord in feare, Kisse the sonne lest he be angry, and so yee perish from the right way, with true repentant sinners appease him, with poore distressed wretches entreat him, with Patriarkes and Prophets, and Apostles belieue him, with all his Saintes and seruants loue him, with the holy Angels prayle him, with Heauen, Earth and all the Creatures duely and dutifully serue him, which Grace the God of  
all Grace graunt vs all

*Amen.*

FINIS.